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RATIONAL VIEW OF SMALLPOX AND THE MODE OF TREATMENT.

[Communicated for the Boston Medical and Surgical Journal.]

THE discovery of vaccination as a preventive of smallpox, towards the close of the last century, afforded a hope that all future speculations upon the nature and treatment of this loathsome disease would be superfluous. Events, however, have not realized this apparently well-grounded expectation. The smallpox still continues its ravages, and in this vicinity, of late, to an unprecedented extent—more than thirty deaths having occurred in this small city within the last three months.

A total neglect of the preventive, or more often a false security resulting from a spurious or imperfect vaccination, have undoubtedly led to this. The evil exists, at any rate; and to the reproach of our art, its average mortality is as great now, perhaps, as it was a hundred years ago.

It is worth inquiry whether some improvement might not be made in the treatment of this formidable disease? If a few observations, which my experience has afforded, will contribute a mite to this object, I shall be gratified by their publication. I have no ambition to write a *treatise* on a subject which has employed so many abler pens. What I have to say will occupy little time or space.

The smallpox I hold to be essentially an *inflammatory* disease; whilst the prevailing opinion, with physicians, seems to be that all bad cases of it are to be considered as typhoid or asthenic. The influence of such an opinion on the practice, is obvious. It was the doctrine taught by CULLEN, and that which has continued to govern the practice, more or less, to the present day, that whilst the fever attending the distinct smallpox was admitted to be inflammatory, that which attends the confluent was to be considered typhous, malignant or putrid, and stimulants and tonics freely employed in the treatment. More than forty years ago—*horresco referens*—I was convinced, by abundant observation and experience, of the fallacy of this doctrine, and that many lives were sacrificed to the practice which it indicated. External appearances, it is true, the sight and the smell, of a patient laboring under confluent smallpox, from the ninth to the thirteenth day, for instance, suggest the idea of a highly putrid disease—whilst blood drawn (as it often should be) to relieve some urgent symptom, shall exhibit the inflammatory buff, and by this, and the relief it affords, prove how far we have been deceived by appearances.

I am aware that the free admission of cool air, the use of cold drinks, and generally an antiphlogistic treatment, have been recommended and

employed by most physicians, to a certain extent, from the time of SYDENHAM, and in all ordinary cases of distinct smallpox, to a safe result—indeed, these cases are attended with comparatively little danger, and require little medication. It is in the worst forms of the disease, only, and in those cases alone which threaten the life of the patient, that the skill and active interference of the physician are demanded. In the treatment of such cases, attention, as I conceive, has been too exclusively bestowed upon the state of the pustules and their progress towards maturation, the swelling of the face, and successively of the hands and feet, the pyalism, &c. whilst the degree of fever, the condition of the head, throat and lungs, should be more especially regarded.

The smallpox, I repeat, is emphatically, and in this climate especially, an *inflammatory disease*; and when it proves fatal, it is by excessive irritation, or the concurrence of some local inflammation of the brain, throat or lungs. To obviate or allay these, is the chief concern, and generally speaking, with the means employed to effect this, the skin will take care of itself.

The terms *distinct* and *confluent* are no farther useful than as they mark the two extremes of a disease which occurs in every intermediate degree, but which is in itself one and the same. Indeed, the primary, or, as it is called, the eruptive fever, is sufficient in three or four days to work that mysterious change in the constitution which, without a single pustule, shall protect it against any future attack of the disease—in short, the patient shall have passed the smallpox. Of the truth of this, we have abundant evidence in the practice of inoculation, and it is highly probable that some have experienced this process in the natural way, without suspecting the character of their short-lived indisposition. But an eruption of pustules so generally follows this temporary fever, as to be considered essential to give “a local habitation and a name” to the disease. And as we know the danger of it to be in a great measure proportionate to the number of these pustules, the irritation they cause in their progress, and the sympathetic affections they are likely to induce—when we have a well-grounded suspicion of the nature of the patient’s illness at an early period, much may be done to lessen the number and size of these pustules, the quantity and quality of which, it is believed, depend very much upon the state of the skin at the time. The state most favorable to a kindly eruption, consists, probably, in a just medium between the extremes of torpor and irritability of the capillary vessels, and an excess of the latter is the most frequent cause of an aggravated disease. Hence the advantages of cool air, cold drinks, cold affusions and gargles, keeping out of bed, a spare diet, and depletion by blood-letting or cathartics. The latter, although highly recommended by FRIEND, during what has been called the secondary fever, and by TISSOT at a somewhat earlier stage of the disease, has not, as far as my observation goes, been duly appreciated during and immediately after the eruptive fever.

This is the first improvement I would suggest in the practice—having so often witnessed the efficacy of cathartics in lessening the number, size

and soreness of the pustules, and converting, what by an opposite course would prove a confluent, into a distinct and manageable smallpox.

The fear of hindering the eruption, of causing a retrocession of the pustules, or of weakening the patient too much for *filling out the pock*, has, I think, rendered practitioners over cautious in the use of this class of remedies at an early period of the disease. The pustules, in all ordinary cases, will be found sufficiently prompt and persevering—and it should be remembered that there may be too much, as well as too little, inflammation for a kindly suppuration of phlegmonous tumors.

When, in the progress of the disease, delirium, inflammation of the throat or lungs, with pain and difficulty of deglutition or breathing, supervene, bleeding, either general or local, should be resorted to with freedom and without delay. Leeches applied to the throat will be found eminently useful—and here, again, cathartics should be resorted to freely. Calomel, with its combinations, should be preferred, and the same in small doses as an alterative, through the whole course of the disease, will in most cases be advantageous, whether as an antidote to the virus, as some have supposed, or by its action on the fauces, and peculiar influence on the suppurative process.

Cathartics will be found the most powerful means of relieving the distressing fulness of the throat, and, at the same time, like the diarrhœa in children, prove in some measure a substitute for the ptyalism upon which so much stress is usually laid. When, from hypercatharsis, or any other debilitating cause, a paleness of the surface with faintness should occur, a small dose of laudanum with lavender may be given—but, generally speaking, stimulants or tonics should be administered with great caution. Wine or bark are seldom required in smallpox. There may be moments of temporary depression and *sinking of the pustules*, where a little wine may be admissible—but, even here, small doses of the sulphuret of antimony, or the common flor. sulphur, will be found preferable. They act on the capillary vessels of the skin without sensibly affecting the general circulation.

When that exacerbation of fever, called the secondary fever, takes place—whether from absorption of the matter of the pustules, protracted irritation, or local inflammation, or some unpublished law of the disease, I shall not stop to theorize—it is sufficient to say that we still have to deal with an *inflammatory* fever. Blood-letting will often be necessary, and cathartics always. The latter I suppose have been very generally employed by practitioners in this stage of the complaint, but seldom, I suspect, with the freedom they ought to be, or as practised by FRIEND, who first recommended their use, a hundred years ago. The misfortune has been, however, that the good effects of this remedy, when prescribed, have been counteracted by wine, bark and opium. The two former add fuel to the fire, and the latter, when given indiscriminately, as advised by some eminent authors, is liable to do harm by promoting congestions in the brain or lungs. There will, however, be cases of peculiar irritation and restlessness, where, after the bowels have been duly evacuated, opiates may be given to advantage, but always with due regard to the state of the system. It is better, as TISSOT implies, that

the patient remain wakeful a few nights, than dry the throat, exasperate delirium, or induce coma, by a too liberal use of opium.

The mineral acids, preferring the sulphuric, will be found more applicable, and should be freely given, properly diluted, in this and every stage of the disease.

But, as I premised, it was not my intention to write a *treatise* on the smallpox—my chief object was to correct what I believed to be an erroneous opinion, too generally entertained, of the nature of the disease—to recommend a bolder use of cathartic medicines, and to discourage that of tonics and stimulants. As to details—such as the opening of the pustules, to lessen, as far as possible, the quantity of matter to be absorbed—the great advantages of cleanliness—a hard bed—a well-ventilated room—and the attentions due to many particular symptoms, are they not already written in the books of the chronicles of this disease?—I will only add that the smallpox, with its *mimosi*s or fellow-traveller, the varioloid, still continues to prevail in this place.

L. W.

Providence, R. I. June 5, 1836.

DRINK.

[Communicated for the Boston Medical and Surgical Journal.]

As respects man, everything of importance for his use, occupancy or enjoyment, is presented to him by nature in a wild, crude or imperfect state. Cultivation, manufacture, and improvement, are the great business of his life. It is difficult to mention anything that does not, directly or indirectly, require modification from the hand of man. The forest must be cleared before we can have gardens and cultivated fields. Wild animals must be expelled from their ancient domain, or the most useful of them be restrained by domestication. Fruits must be improved, and, in many instances, their properties become greatly changed, by agriculture. Our rudest dwelling is the result of some kind of architecture; our simplest clothing, of manufacture; and the native productions of land and water all demand the aid of cookery, before they can be extensively employed for food. Even light is often so intense that it must be modified by shade, on the one hand; or it is so feeble as to need to be artificially increased or produced, on the other. The very air is frequently so cold or so hot, so damp or so dry, that we are necessitated to temper its effects by clothing, as well as by the structure of our houses.

In addition, man himself is born in as crude a state as that of every other natural object around him: and, to become great, good, and happy, in a physical and moral point of view, he needs more cultivation and improvement than any other creature in nature. In this respect, the head and lord of this world is in perfect analogy to everything with which he comes in contact. He can be only fitted for his ultimate destiny, by the most assiduous education and discipline. His capacities, faculties, and propensities, in their native state, are wild and crude, and in proportion as they are improved or deteriorated, is he prepared to become an angel or a devil. It may perhaps not be irrelevant to remark,

in passing, that this primary state of man is what has been called, by divines, original sin, innate depravity, native imperfection, with many other appellations, according to their peculiar theological views, which, philosophically considered, mean to express the fact, that man is born crude, and, like everything around him, must be cultivated and improved, before he can answer the great end of his being.

The perfection of nature, therefore, only consists in an ample supply of raw materials, which are designed to be cultivated, manufactured, and improved by man, before they can be of extensive use and application. It is as much the nature of man to avail himself of art, as it is a part of his nature to breathe. Hence, to follow nature, is only to make the best use of art in cultivating, modifying and applying the raw materials which she furnishes.

In opposition to all this analogy, in the employment of the bounties of nature—which, every good man agrees, should be enjoyed with moderation, and participated with gratitude to the Creator—the ultra moralist, or abstinent fanatic, considers, of late, that he has discovered a single, notable exception. He imagines that water, alone, is suitable for all the purposes of drink and refreshment, and that it admits of neither modification, qualification, nor improvement. At this late day, in this reign of ultraism, the practice of every civilized nation, the approbation of the holy scriptures, and the example of the Saviour of the world, are all supposed to be wrong, or are to be viewed with apprehension and suspicion. Temperance, which consists in using the good things of life without abusing them, is not enough; so long as there remains a possibility of their misapplication, they must be abstained from altogether.

Upon the same principle, religion, law, liberty, science, and everything which is capable of abuse, or which in this state of trial is frequently misused, is to be rejected. This argument from incidental and occasional abuse, leads to the rejection of most of the comforts and conveniences, and, indeed, to the necessities, of civilized life, and would carry us back to the savage state, or make us a race of ascetics. In our age and country, however, the danger is much greater of producing a licentious reaction, than of effecting a monkish system of self-denial and mortification. Indeed, the observing are fully convinced that the reaction has already begun. It is confidently stated, that, the present spring, more gross intemperance has been seen, upon elections and other public occasions, in some of our large towns, than was ever before known, and that laborers frequently do much worse, in getting their own supplies, than when their employers furnished regular and stated rations. If their employers do not provide beer or cider, in despite of everything, they will furnish themselves with spirits. Thus the refusal of fermented liquors is itself an occasion of intemperance. This is one effect of impracticable ultraism.

It is of very little service to cite the authority of scripture, in opposition to fanatics who are always wise beyond what is written. But a few suggestions may be proper, for those who are in danger of being entangled in their snares. There is not a particle of austerity in the character of our Saviour. He not only ate with publicans, and—those whom the

self-righteous Pharisees considered to be—sinners, but created wine at a marriage, not merely for a cordial or medicine, but for the conviviality of such a joyful occasion, after the people had already *well drunk*. He also constituted it as an important and indispensable element of the eucharist. He likewise exerted his omnipotent power in creating animal food for multitudes.

It is by no means certain, that, in defiance of all analogy, water in its native state is incapable of improvement, when used for drink. By the addition of sugar, aromatics, acids, or milk, it certainly becomes more *sapid*, frequently more nutritious and restorative, and, in very many instances, better adapted to assuage thirst in moderate quantities, without debilitating or appalling the stomach. But, waiving these considerations, and assuming, for the present, that pure water is the best and only necessary diluent, how often is it to be found in this pure, unadulterated state? In many cities, and perhaps in the majority of countries, it indispensably requires modification to make it palatable and wholesome. It must be filtered, boiled, or purified by chemical agents, or be disguised by the addition of ice, if nothing farther is done, before it is fit to be used. There can be no reasonable doubt that tea, coffee, chocolate, and most of the fermented liquors, owe much of their employment to the native badness and insipidity of the water of many large regions of the globe. Nor can there be any rational suspicion that their temperate use is as conducive to the health, as it is to the comfort of the inhabitants.

After all, habit is so strong, within certain limits—and, happily, these are not very narrow—that health of body and mind may be sustained under various, and frequently opposite, systems of diet and regimen, provided the subject is treated as merely accidental, and no further attention is paid the matter, than to keep within the bounds of that moderation which is the result, not of theory, but of common sense. The connection of mind and body is such, that it is the most difficult thing in the world to preserve the tone of the stomach, when a person, previously in health, puts himself under a new course of diet and regimen. The circulation of a single popular book upon the philosophy of living, or an itinerant, dietetic lecturer, is sufficient to make dyspepsia the order of the day. The moment the mind is anxiously turned to the stomach, the regular secretion of gastric juice is impaired, and indigestion follows. In this respect, truly, “a little learning is a dangerous thing.” By this means, and the officious interference of teachers and professors, half of the members of many of our colleges and theological institutions have become dyspeptic. The evil is greatly enhanced, when fanatical leaders affect to make a matter of conscience of subjects that are in themselves indifferent. To teach a tender mind that drinking tea, coffee, a glass of wine or cider, is a sin, is as superstitious and supererogatory, as to deny the ignorant the privilege of eating flesh on fast days, or as any other bigoted and ascetic rite or mortification. It is corrupting the moral and religious feeling, by transferring it to objects beneath its notice.

Let no man, therefore, judge you in meat or in drink. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving.

SENEX.

May 30, 1836.

THE BURMESE PRACTICE OF MIDWIFERY.

[THE following letter to the editor of the India Journal of Medical Science is from a medical gentleman in India, and is said by the former to contain an accurate account of the practice described.]

Sir—I am induced to communicate a few details of the Burmese practice of midwifery, in order that you may draw up and send me a set of plain rules and directions, such as the superior knowledge of anatomy and medicine professed by our physicians would point out, and I will have your rules translated into the Burmese language and circulated here. I know not a more benevolent act which I could perform.

About the seventh month of pregnancy a Burmese woman is advised to tie her *t'hamien* or petticoat more tightly and lower round the body, just above the *fœtus*, in order to force and keep it down as low as possible, and prevent its ascending; which if it did, would afterwards, it is supposed, render delivery more tedious and difficult.

When the labor pains come on, the woman is attended by one or two *Woon-zwe* (midwives), and by three, four, five, or even six of her female relatives or friends, who shut all the doors and windows of the room, so as to render it as close and hot as possible. She is in a state of perfect nudity, and being urged to take violent exercise, runs round the room as long as she is able to do so, without or with the assistance of her friends, sometimes stopping and pressing her loins against the posts of the house, sometimes raising a heavy weight with both hands, and forcibly bringing it down, as if pounding paddy, and sometimes falling down and rolling on the floor. All this time also she is uttering such loud and piercing cries and exclamations, as may be heard in the street and several doors off, vowing separation from her husband and wishing for death; which wish the Burmese consider as a proof of bad education and ignorance in any one expressing it. But the poor creature is quite distracted and void of all sense of propriety, and sometimes grossly abuses her husband all the time. He is not admitted near her, and generally sits in the next room or in the street, laughing on hearing himself abused; or if he possesses more feeling, he opens and lifts up the lid of every box in his house as a preventive against any charm that may have been used by any evil-disposed person, and prepares also, in a manner which I shall hereafter describe, some *charmed* or *holy* water which he sends in to his spouse to drink.

The woman's body is smeared with oil, and her attendants, with many speeches of encouragement and comfort, such as, that she will not die, that all women bear children in the same way, &c. press down the child *violently* with their hands, urge the woman to strain, and sometimes put up a foot against her loins, and press against her, holding her arms back.

At last the woman is quite exhausted and falls on the floor. Some of the women still keep pressing the child down with their hands, trying to expel it forcibly; and there are instances, I am credibly informed, in which the woman is placed on her back, and the midwife sits upon her, or stands up and presses against the child with one of her feet! Some of the other attendants, in the mean time, sit round the woman, and

watch and notice, in so loud a voice as to be often heard in the street or adjoining houses, the appearance of different parts of the child.

When the child is born, it is still kept near the mother until the after-birth comes away, to produce which the attendants again press the abdomen of the woman, pull the navel-cord, and sometimes beat her loins with a hard pillow, and force a portion of her long hair down her throat, in order to create an inclination to vomit.

As soon as the after-birth appears, the navel-string is cut, and the child taken charge of by one of the attendants, whilst the others, generally four of them, one to each arm and leg of the woman, take her up, bathe her in warm water, and place her as close to a large fire as possible, smearing her body with turmeric mixed with a little chunam, and making her swallow 2 1-2 ticals weight of salt, 2 of pounded turmeric, and a little chunam. A hot brick and salt enveloped in a cloth, are also pressed against different parts of the woman's body in succession, and often a handful of warm salt is applied and *even introduced*.

This operation of exposure to fire, or rather roasting, as the Burmese women themselves call it (*mī-ken*), is one to which the woman is subjected for seven days, during which time, and often for a longer period, she is obliged to take the dose of salt and turmeric and chunam in the proportions before mentioned, three times a day, at sunrise, noon, and sunset, in order, it is said, to keep the inside of the body as hot as the outside; and to drink warm water when thirsty, which of course she always is—and once or twice a day, also, she is made to use a kind of vapor-bath, by sitting near the fire with a bamboo frame-work over her, covered with cloths steeped in hot water, or by sitting over a fire covered up and sprinkling water upon the fire from time to time. She is often made also to sit on a heated brick covered with cloth. During the rest of the day and night, she lies on a plank or bamboo stage raised five or six inches from the floor, and only a cubit wide, and placed as close to the fire as possible: she can only just turn her back or stomach to the heat, as she finds it too great on either side. The heat to which the woman is subjected would be intolerable, but that she is every now and then smeared over with pounded turmeric and water. She is kept in a state of profuse perspiration, from which she is gradually relieved on the seventh day. A lady of rank, during these seven days, is known to have burnt as many as 1100 large billets of firewood, but the usual allowance is 2 or 300 billets. The wood of the tamarind tree also is used by those who can afford it, as it is said to make the hottest fire. During the whole of this operation, no bandage is applied anywhere, and at the close of it her skin is quite blackened, and peels off afterwards.

Some of the Burmese say, that a crab half roasted will not keep so well as when it is thoroughly done, and believe, that in the same way, a newly delivered woman cannot expose herself too much to the fire. But from carelessness, or from the difficulty of shutting out draughts of air in a Burmese house, the poor woman often catches cold, and suffers from rheumatic affections of the limbs and other troublesome and lingering disorders; and whenever such cases of illness occur, the Burmese say that they are owing entirely to the woman's not having been roasted

enough ! I have, however, heard many Burmese of respectability talk with horror of the customs of their country having subjected their women to such cruel sufferings, and attribute to this practice the cause of many women never having a second child. The principal midwife in this town, an active old Talain woman of 77 years of age, named *Mi-Ngyein*, states that she has followed her profession for more than 50 years, that she has delivered more than 10,000 women ; that she is now often called to deliver the great-grand-daughter of one whom she had attended in her early life, and that the average mortality, in her opinion, has been about 10 per cent. This, however, must be much too high an estimate. Her usual charge is four or five rupees.

The diet of the woman during the first days after delivery, consists of boiled rice with a kind of very hot broth, made by a mixture of the liquor of *Nigapee* or fish sauce, a large quantity of pepper, some onions, and the root of a plant called *k'hura*, remarkable for its heating properties. This soup she drinks by itself, as well as taking it with the rice, and it is so hot as to make her eyes run with water ; but it sensibly increases perspiration. During the roasting operation, also, a quantity of oil and salt is applied to the top of the head with the hair divided, and it is then held for some time as close to the fire as the woman can bear it. I am assured, however, that during this roasting operation, although the upper part of the body of the woman is always in a state of profuse perspiration, her feet and legs below the knees keep so cold as to be unpleasant to the touch.

The mother is not supposed to have any milk for her infant, until after the third day ; and to produce the secretion, her breasts are rubbed and fomented with warm water, and the nipples pulled and scraped with the nails of her attendants. As soon as the child's navel-string is separated, a quantity of pounded pepper is taken by one of the attendants in her forefinger, and rubbed all over the inside of the little creature's mouth, in order to make it throw up any phlegm or other matter which may be lodged in the throat or lungs. Sometimes a little boiled rice is masticated by one of the attendants and forced down the child's throat ; but usually a little honey and water is given to it occasionally, which is its diet for the first three days, unless the child cries much, or the parents can afford it, when some woman who is nursing is called in to give the child the breast, until the mother can begin on the fourth day to nurse it herself.

NOTE.—This *charmed* or *holy* water given to a woman in labor is prepared by a person repeating seven times over a cup of water the following Pali words: *Yatau-hambhaginee ariyaya Zatiya, Zatau nabhi-zanami thentseittsa panau Zeewita wauraupeta, tena thettsena thotli te hawtoo thatti gabat, tha*,—meaning, as I am informed by a Pali scholar, “O sister, from the moment of my having attained the state of an inspired priest of Boodh, I do not know a motive for depriving any sentient being of life, and as my words are true, mayest thou be at ease, as well as the being in thy womb.” The Burmese have several *pareit* or prayers used as a preventive of evil, but the above is called *Engooli*

Mala pareit, and was dictated by *Gaudama* under the following circumstances.

A bramin, named *Aheinthaka* of *Thawotti* (*Spavasti* in Oude), applied for instruction in learning to a celebrated teacher in the city of *Tekkatho*, named *Deitha Pamoukha*. Being a man of bad and cruel character, the teacher was unwilling to instruct him, and proposed to receive him as a pupil, upon condition only that he should present the teacher with 1000 human forefingers, thus setting the Bramin, as Samson of old had been set, a task, the execution of which, it was hoped, would cost him his life. The Bramin, however, proceeded to attack men, women, and children, and killing them, cut off their forefingers and hung them in a string round his neck, whence he was afterwards known always by the name of *Engoollee-Mala*, necklace of fingers. He had collected 999 forefingers, and was in the act of chasing his own mother to kill her and complete his task, when *Gaudama* interposed between them, and converting the Bramin into a Buddhist disciple, made him a Priest and lodged him in the same monastery with himself, near the city of *Thawotti*. *Engoollee-Mala*, however, had become the dread of the whole country around, and the cry that he was coming, or sound of his very name, terrified women and children, and made pregnant women miscarry. For some time after he had been converted by *Gaudama*, whenever he appeared in the streets of *Thawotti*, as he did every morning to receive charitable offerings according to the custom of Buddhist priests, the women and children fled before him, and the men chased him with stones. Having been much bruised one day, he applied to *Gaudama* for protection, and he delivered to him the foregoing Pali words, desiring him to repeat them whenever he saw any woman, and assuring him that they would save him from all further molestation. The words operated as a charm, and they are now always used as a preventive of evil. They are considered of such wonderful efficacy, that the water with which any spot, on which a person may have been sitting or standing whilst reciting the words, is washed, can charm away evil and danger.

BOSTON MEDICAL ASSOCIATION.

To the Editor of the Boston Medical and Surgical Journal.

SIR—As the remarks attributed to me in the report of proceedings of the Boston Medical Association have been considered by Dr. J. S. Bartlett as a personal attack, it may be well to say that my observations were intended by myself, and understood by the reporter, to apply to Dr. Bartlett only in his capacity of member of the Association, for the common privileges and intercourse of which he had been declared unfit by expulsion, and in which his character as a member having been forfeited, he could no longer be restrained by a proper responsibility in preferring his numerous accusations.

Boston, June 15, 1836.

Respectfully yours,
O. W. HOLMES.

[The reporter would add to the preceding explanation, his conviction that Dr. Bartlett has altogether—he is almost tempted to say, *wilfully*—misconceived Dr. Holmes's remarks. They were intended and understood to apply solely to the position in which Dr. B. as a professional man, stood in relation to the Association—and not in the slightest degree to his private personal character. This is evident from the connection in which the objectionable sentence appears, and must have struck Dr. B. at once, had he not been inclined to misconstrue what is so perfectly plain.

So far as the reporter is concerned, there was no intention to warp the words of any man into an equivocal meaning to Dr. B.'s disadvantage. All the proceedings in this very unpleasant affair have been grounded upon professional acts and misdemeanors, and as yet there has been no disposition (on one side, at least) to extend the inquiry into private character and habits. Whether Dr. B. is in this respect, viz. abstinence from connecting irrelevant matters with the controversy, as clear as his opponents, is readily determined by reference to his published speeches. If he should be at a loss for an instance, I would remind him of the printed trial he exhibited to the Association, and upon which he founded an attack upon as honest and honorable a man as can be found in the ranks of the profession.

The reporter once more disclaims any desire of bringing Dr. Bartlett's private character into discussion, and, if necessary, will admit him to be,

“*Lenis tamen, haud malus ; idem
Doctus, Fidelis, suavis homo, facundus, suoque
Contentus, scitus atque beatus, secundo loquens in
Tempore commodus, et verborum vir paucorum.*”
* * * * *
———*qui multa loquere, tacere possit.*”]

GRAHAMISM NOT A CAUSE OF INSANITY.

(Concluded from page 271.)

LET all the cases of insanity that Dr. Lee can bring forward, with the help of all those whom he calls upon, be fully given in every particular, of parentage, life, habits, circumstances, employment, events, &c., and if I cannot show to the satisfaction of every candid and intelligent individual, that the “Graham System” is wholly free from any blame in each and every case, then let that system and its humble advocate stand convicted before the world, of all their errors, and receive all the censure they deserve. I do not fear to have my reputation, for the present and for the future, rest on the issue.

But, granting that a sudden change from a free use of animal food, tea, coffee, &c. to a diet of pure vegetable food and water, might, during the temporary physiological depression which follows the change, serve to develope insanity in those who are strongly predisposed to it,—would this fact prove that a well-regulated diet of pure vegetable food and water, is not best adapted to sustain the highest and best condition of human nature in all respects? Certainly not. It might with as much

propriety be urged that, because *delirium tremens* sometimes follows the abandonment of intoxicating liquors, therefore the habitual use of such liquors is essential to the mental sanity of mankind; and water alone, as a drink, is not adapted to sustain the highest and best condition of human nature. The liability of some spirit drinkers to *delirium tremens*, from a sudden abandonment of intoxicating liquors, is a good reason why such individuals should regulate their change with discretion and propriety, but no reason whatever why they should continue to drink intoxicating liquors. So also, if the sudden abandonment of animal food would render some individuals liable to insanity, it would be a good reason why they should regulate their change judiciously—but no reason why they and all mankind should continue to eat animal food.

When the Temperance reform was first commenced, the unanimous opinion of the medical profession was, that men habituated to the free use of spirits could not suddenly be brought to total abstinence, without imminent hazard of their lives. But without stopping to consult physicians, the reformers pushed forward their enterprise, and demonstrated, on a large scale, what physicians would never have believed without such a demonstration; and yet with this full demonstration before them, we find many—perhaps most of them, still contending that old men who have been in the habit of using intoxicating liquors, cannot safely abandon that habit. A more fallacious and fatal opinion cannot be cherished. But, let an error get once deeply rooted in medical opinion, and it is next to impossible to extirpate it. It ought not, therefore, to be considered surprising that so many physicians are ready to raise the cry of alarm against the doctrines which I teach.

Dr. Lee asserts, that, "*without one exception, all whom he has known to subsist on a purely vegetable diet, gave evidence of bodily or mental imbecility, or both.*"

Surely the Dr. must have been peculiarly unfortunate in his acquaintance with vegetable eaters. Yet he cannot be ignorant that throughout all Europe, Asia and Africa, the laboring men who are the most remarkable for their physical powers and for their ability to endure protracted labor and fatigue, have been reared, and subsist entirely on vegetable food. "The case of the far-famed Caspar Hauser," adds the Dr., "is in point. Here was great delicacy and sensitiveness—keen susceptibility and feeling, with *weakness of body and mind.*"

This is a very incorrect statement. For the strongest possible reason, Caspar Hauser was delicate and weak in body. He had all his life time been confined to his dark dungeon in a sitting posture—without any exercise. He came into the world a perfect infant of seventeen years old—in body and mind he was infantile, except in the size of his body—he had intellectual faculties, but he had scarcely any mind;—but to say that his intellectual powers were weak, is to contradict the direct testimony of his biographer and the strongest and most ample evidence of fact. The truth is, Dr. Lee confounds a *want of mental cultivation with mental imbecility*, and does not seem to know the difference. He also confounds a high state of healthy nervous sensibility, with a state of morbid irritability; and again he confounds the "Graham system" with an ex-

tremely abstemious diet ; and out of these errors grow much of his false reasoning. "The brain and nervous system," he asserts, "are thrown into a state of irritability and excitability, and prepared for the development of disease," by a purely vegetable diet. It is marvellous that a man of common sense could make such a statement. Nothing is further from the truth. The absence of accustomed stimulus may produce these effects, and so may also extreme and protracted abstemiousness, whether the food be vegetable or animal ; but a well-ordered vegetable diet never produces such effects, and it is an amusing fact that the very contrary of what Dr. Lee asserts, has been repeatedly urged by many other physicians against the "Graham system."

That in cases where there has been extreme and protracted abstemiousness, the substitution of a "full diet of vegetable and animal food is sometimes followed by a great abatement of irritability." &c. I have no manner of doubt ; but what does this prove against the "Graham system ?" or in favor of Dr. Lee's flesh and wine theory ?

The whole tissue of Dr. Lee's reasoning is unfair, loose and incoherent—consisting of very limited and imperfectly established premises, and general inferences extorted from them. He has not established a single proposition, nor ascertained a single fact, which goes unequivocally to prove any error in the "Graham system," and yet he has written an article which, with the prejudiced, who wish to believe it true, passes currently for the genuine coinage of truth.

It is surprising how industriously the Medical and Surgical Journal containing that article, has been circulated in Boston, and the surrounding villages, and with what speed the general charge of Dr. Lee against the "Graham system" has travelled over the United States. Never did a hungry shark catch at the offals which are thrown overboard from a ship, with more greediness, than all classes of society have seized and swallowed this precious *morceau* from Dr. Lee. It has been about as popular and acceptable as Dr. De Kay's brandy and wine prescription for the cholera.

I have not taken notice of all Dr. Lee's assertions, because I could not do so without occupying more of your Journal than is convenient for you to allow—and more of my time than I can conveniently spare. I have carefully endeavored to avoid everything like personal severity or disrespect towards Dr. Lee. If any of my language is harsh, it is because Dr. Lee has forced me to use it, and not because I feel unkindly towards him, or disposed to treat him with severity. I cannot but believe that if Dr. Lee had been acquainted with me and the principles which I really do teach, he would never have written the article which I have now hastily replied to. Indeed, he has had the magnanimity to confess to me that he wrote it under the excitement of awakened sympathies ; and that on reviewing it since its publication, he perceived that he had been too unguarded and too sweeping in his statements, and too severe in his personal reflections. But he declares—and I believe him—that in writing that article, he was governed by the information he had received and by the convictions of his own mind. I believe that he intended to do right—or, in other words, that the motive which he held up

to his own mind, was what he sincerely considered good;—but it is now very certain that he labored under much prejudice, and that he was greatly misinformed. Yet I can fully appreciate the humane feelings which prompted him to expose the errors of a system that he sincerely believed to be dangerous to the human family.

S. GRAHAM.

Boston, May 10, 1836.

BOSTON MEDICAL AND SURGICAL JOURNAL.

BOSTON, JUNE 22, 1836.

MAGNETICAL EXPERIMENTS.*

Our friend Poyen is indefatigable in the pursuit of knowledge. He gathers something from all the cardinal points, favorable to his own views, which he is determined shall be equally well known to others, by writing most industriously, and, in our humble opinion, far better than those to whom he appears to look with gratification for crumbs.

This little modest duodecimo—embracing the celebrated report of M. Husson to the Royal Academy of Medicine, of Paris—would have been a spare-diet essay, if deprived of the ingenious, argumentative introduction of the translator. We were always well entertained at M. Poyen's lectures, because they embraced such a variety of extraordinary facts, appropriately arranged, and our pleasure has not been diminished by reading his seventy-one prefatory pages to the report. Both articles disappointed us:—the first, by Mr. Poyen, on account of its boldness, its logical deductions, and its philosophical character. The other, the heart of the book, fell below our expectations, from the circumstance of its containing just nothing at all. Every attempt to produce something surprising, fails, because the evidence is not sufficiently definite.

So little is known in this country of animal magnetism, that it will require considerable time to put the right class of observers on the track. The circulation of this translation will doubtless have the effect of directing those, who appreciate the value of transatlantic discoveries in this unexplored domain, to the observance of phenomena which would otherwise have escaped their notice. We are inclined to believe that no great advances will be made in it here: we have not the requisite ardor. Were it not so, the recent experiments in Boston would have produced a stronger sensation in the minds of medical men. However, without dwelling on this point, it is susceptible of demonstration that the Report, together with its accompaniments, throws all the light there is to be had on the unaccountable doctrine of Animal Magnetism.

MASSACHUSETTS MEDICAL SOCIETY.

THE following are the officers of the Society for the current year:—

George C. Shattuck, M.D. President.

Nathaniel Miller, M.D. Vice President.

* Report on the Magnetical Experiments made by the Commission of the Royal Academy of Medicine of Paris, read in the meeting of June 28, 1831, by M. Husson, the reporter. Translated from the French, and preceded with an introduction, by CHARLES POYEN ST. SAUVEUR. Boston, published by D. K. Hitchcock—1836.

Enoch Hale, Jr. M.D. Cor. Secretary.

John Homans, M.D. Rec'g Secretary.

Walter Channing, M.D. Treasurer.

David Osgood, M.D. Librarian.

Censors for the Society at large and for the first Medical District—Wm. J. Walker, Abel L. Peirson, John Ware, Edward Reynolds, Woodbridge Strong.

Censors for the second Medical District—John Green, Benjamin F. Heywood, Edward Flint, Charles W. Wilder, Benj. Pond.

Censors for the third Medical District—Stephen W. Williams, Elisha Mather, Atherton Clark, David Bemis, Bela B. Jones.

Censors for the fourth Medical District—Wm. H. Tyler, Alfred Perry, Orin Wright, Robert Worthington, Asa G. Welch.

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2d Department—Joseph Kittredge, Jeremiah Spofford, Abel L. Peirson, Andrew Nichols, Edward L. Coffin, Samuel Johnson, Richard S. Spofford, Calvin Briggs, Jona. G. Johnson, Edward A. Holyoke, Wyatt C. Boyden, Dean Robinson.

3d Department—Thomas Bucklin, John Walton, Abraham R. Thompson, Timothy Wellington, Zadoc Howe, Wm. J. Walker, John C. Dalton, Ephraim Buck, Josiah Bartlett, Daniel Swan, John O. Green, Joshua Green.

4th Department—Stephen Bachelder, John Green, Edward Flint, Benjamin F. Heywood, Charles W. Wilder, Amos Parker, George Willard, John Starkweather.

5th Department—Joseph H. Flint, Alpheus F. Stone, Stephen W. Williams, Elisha Mather, Eli Hall, Bela B. Jones, David Bemis.

6th Department—William H. Tyler, Henry H. Childs, Asa G. Welch, Royal Fowler, Robert Worthington, Alfred Perry, Hubbard Bartlett.

7th Department—Nathaniel Miller, John Bartlett, Samuel Bugbee, Robert Thaxter, Jeremy Stimson, Ebenezer Alden, Noah Fyfield, Rufus Wyman.

8th Department—Hector Orr, Nathan Hayward, Ezekiel Thaxter, Paul L. Nichols, Noah Whitman, Wm. Gordon.

9th Department—Alexander Read, Andrew Mackie, Wm. C. Whitredge, Caleb Swan, Menzies R. Randall.

10th Department—Joseph Sampson, Aaron Cornish, Paul Swift, Henry Tuck.

JOHN HOMANS, Rec'g Secretary.

AN EFFICACIOUS PRESCRIPTION.

To the Editor of the Boston Medical and Surgical Journal.

SIR,—Gentlemen of your profession sometimes have great success with their prescriptions. No wonder they have been, in former ages, regarded with veneration. I am glad to find your own prescriptions are not behind those of your brethren—either ancient or modern—in immediate efficacy.

A few weeks ago, it was stated in your Journal that Dr. Alcott, the

author of the *Young Mother and Young Man's Guide*, and editor of the *Moral Reformer* and *Parley's Magazine*, was the most confirmed old bachelor in all New England; but withal gave him that friendly advice which had been so often given—it may be in vain—to renounce his celibacy.

It seems, sir, that you have roused this same bachelor doctor to a just sense of his duty; for I find by the papers, that on June 14, he was joined, in the bonds of matrimony, to Miss Phebe L. Bronson, daughter of I. Bronson, Esq. of Cheshire, Conn.

Yours truly,
A READER.

Whole number of deaths in Boston for the week ending June 18, 33. Males, 17—Females, 16.
Of consumption, 8—scarlet fever, 1—stoppage in the bowels, 1—convulsions, 3—decline, 1—intemperance, 1—old age, 3—dropsy on the brain, 3—pleurisy fever, 1—drowned, 1—hooping-cough, 1—cholera-infantum, 1—cancer, 1—infantile, 2—child-bed, 1—accidental, 1—disease of the brain, 1—stillborn, 3.

ADVERTISEMENTS.

B. F. HAYS'S EASY CHAIR

Will be exhibited to the citizens of Boston for a few days. This invaluable piece of furniture received a gold medal at the late fair in New York; has obtained public notoriety, and the entire confidence of every observer, as being the *ne plus ultra* for the use of the nursery, and not less adapted for an article of luxury, in the parlor. It is emphatically the friend of the afflicted. It is so constructed that the body or limbs of the occupant can be placed by himself at any desired angle, from a perpendicular to a horizontal position; he can also place himself on wheels, side or lateral rockers, while occupying the chair, even with a fractured limb. It is easily changed from a chair to a bed, crib, or cradle—can be made in any style of plainness or elegance to suit the purchaser.

Physicians, ladies and gentlemen; and invalids; cabinet, chair-makers and upholsterers, and all such as wish to examine the article, or purchase the right for manufacturing, are invited to call at the Marlboro' Hotel, 229 Washington street, where the subscribers will be in attendance to exhibit the chair to those who may favor them with their notice.

Boston, June 18th, 1836.

HAYS & PECK.

MEDICAL TUITION.

THE subscribers have recently made some additional arrangements for the instruction of medical students. A suitable room is provided, as heretofore, for the use of the pupils; the necessary books are supplied; and a systematic course of study is recommended. Personal instruction is given to each pupil in each of the several departments of medical knowledge. Every facility is provided for the cultivation of practical anatomy, which the present improved state of the law permits. This department will receive the constant attention of one of the subscribers, who will always give such aid and instruction as the pupils may need.

The pupils have free admission to the lectures on Anatomy, and on Surgery, in the Medical School of Harvard University, and to all the practice of the Massachusetts General Hospital; and generally they have opportunity to attend private surgical operations.

The terms are, \$100 per annum; to be paid in advance.

JOHN C. WARREN,
GEORGE HAYWARD,
ENOCH HALE,
J. M. WARREN.

Boston, October, 1835.

June 15—eoptf

AN EXCELLENT STAND FOR A PHYSICIAN.

A PHYSICIAN, situated in a pleasantly located town, ten miles north of Boston, being about to leave the country, wishes to dispose of his stand and business. His stand consists of a convenient house, barn, &c. with seventeen acres of land. His business is extensive, and affords an excellent chance for a practitioner of experience. Applications to be made to the editor of this Journal (if by letter, post-paid), who will furnish the address of the advertiser. If the estate and business together should be an objection to the purchaser, they would be disposed of separately, to suit his convenience. Applications are requested to be made *immediately*, as the advertiser wishes to leave the place by August next.

May 18, 1836.

eptf.

THE BOSTON MEDICAL AND SURGICAL JOURNAL is published every Wednesday, by D. CLAPP, JR. at 184 Washington Street, corner of Franklin Street, to whom all communications must be addressed, *post-paid*. It is also published in Monthly Parts, each Part containing the weekly numbers of the preceding month, stitched in a cover. J. V. C. SMITH, M.D. Editor.—Price \$3.00 a year in advance, \$3.50 after three months, and \$4.00 if not paid within the year.—Agents allowed every seventh copy *gratis*.—Orders from a distance must be accompanied by payment in advance, or satisfactory reference.—Postage the same as for a newspaper.